the vvjiole corporeal universe; ajid consequently ipipute the original of all things (as hath, been si-ready observed) to a certain mixture of chance,, and, plastic or Hi£tliodical nature, both together. Whereas tke cosroo-plastic Atheism quite ex^ eludes fortune or chance, subjecting all things to, tlje regular and orderly fate of one plastic or plan-tali nature, ruling over the whole. Thus that philosopher before i^nentioned concludes, that whether the world were an animal (in the Stoical sense) or, ^hether it were a mere plant or vege-ta^lp, " Abinitio ejus usque ad exituni, $f^{a}_{2}9.^{Q"13}$" quicquid facers, qwicquid pati debeat, ijaqlusum esl_{v} Ut in semine, omnis futuri ratio, qotnpr^hensa,. est. Et legem, barbae, ^t ndTinxn^tus ii^fans habet; totius eniiii sequienti^ setatis, in.parvo occultoque sunt. Sic origo mundi non magis solem, et lunam, et. vices syderuin, et anima}ium ortus,. quam quibu3 mutarentur terranea, continuity ..In. hi§ $fuit_{4}$ ipyiid?itio, qu^e non secus quam hyenis,, quaip 8^st^?, lege mundi venit." Whatsoever, fror^ tl^bjegiwiipg to the end of it, it can either do or suffer, it was, ajl at first included in the nature, ofthewliole; as in the seed is contained the whole, 4elineatiop of th^ future man, and the embryo or, unborn infant hath already in it the law of a beard, and grey hairs; the lineaments of the whole body, an^ of its following age, being there described as it were in a little and obscure compendium* In, Ijiice. manner, the original and first rudiments, of the ^arld^cpicitainecl in them not only the sun and 'ni|Qo^ the, courses of the stajrs, ^nd the generation of animals, but: also the vicissitudes of all terrestrial things; ap4 every deluge or inundation; of wa-